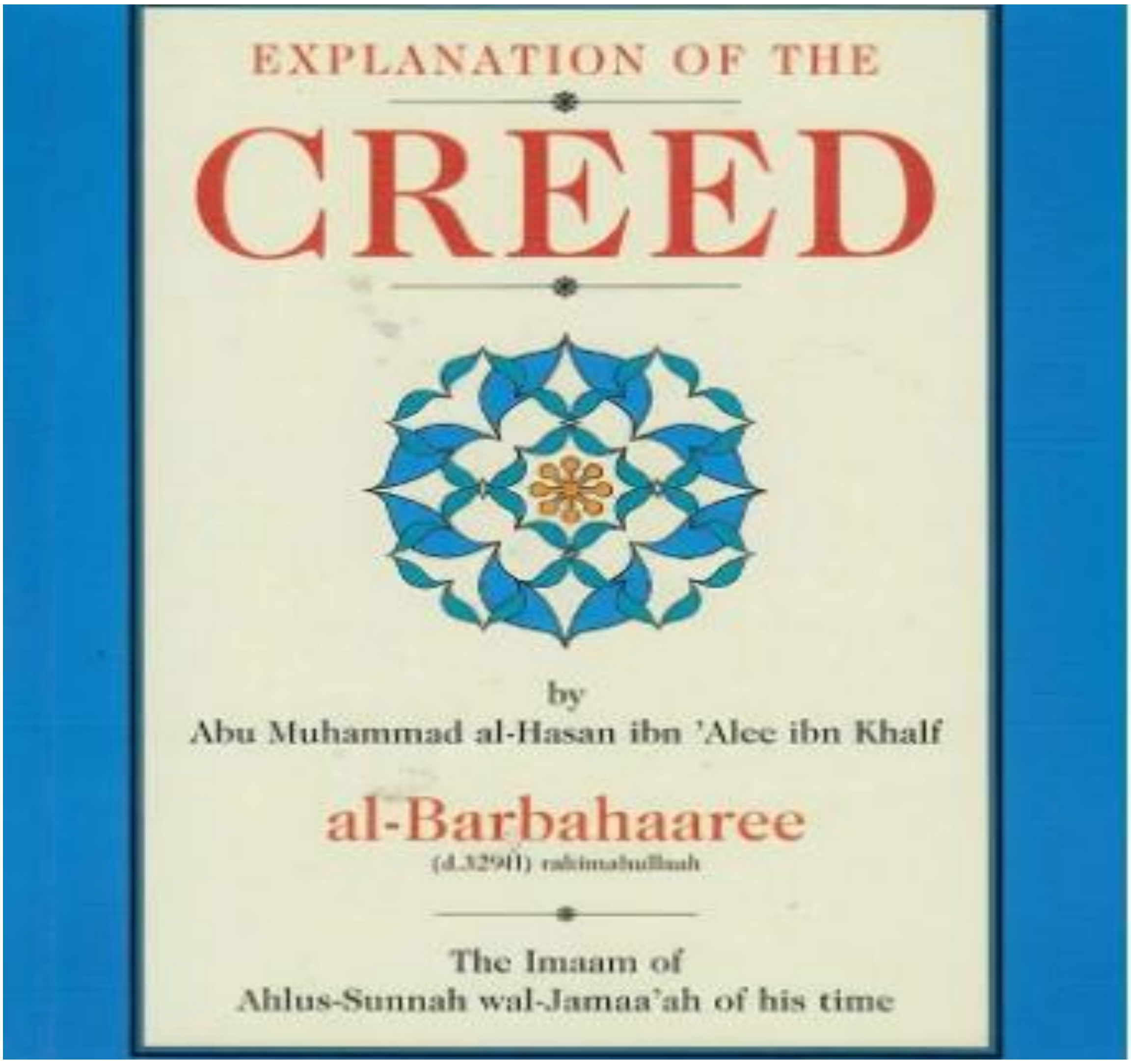
Al-Albānī on the Ḥanbalī: Al-Barbahārī (d. 329 AH) and his extremism in ʿAqīda

Introduction:

In 1995, some British-based Salafīs published an English translation of an ʿAqīda (Islamic creed) related text attributed to the prominent Ḥanbalī authority Abū Muḥammad al-Ḥasan ibn ʿAlī ibn Khalaf al-Barbahārī (d. 329/941). The work, originally entitled *Sharḥ al-Sunna* in Arabic, was rendered into English as *Explanation of the Creed*. This translation was undertaken by the late Abū Ṭalḥah Dāwūd Burbank (d. 2011), who was instrumental in making some Salafī texts accessible to English-speaking audiences during this period. Cover page:



The Contested Legacy of al-Barbahārī's Sharḥ al-Sunna in Contemporary Salafī Discourse:

The text continues to maintain significant currency within certain Salafī circles, despite substantive questions regarding both its attribution to al-Barbahārī and several problematic theological assertions contained therein. A forthcoming analysis on this site will demonstrate that the late Pakistani Salafī authority known as Zubair ʿAlī Zāʾī (d. 2013) categorically rejected both the work's reliability and its ascription to al-Barbahārī. It is particularly noteworthy that some branches of Salafism have been especially active in promoting and disseminating this text over approximately the past three decades in parts of the Western world, as well as in some Arab lands. There are a number of Arabic commentaries to the text as well as online lectures based on its contents. There have also been some written debates on the authenticity of this text and its attribution to al-Barbahārī on online forums, in published format and videos too.

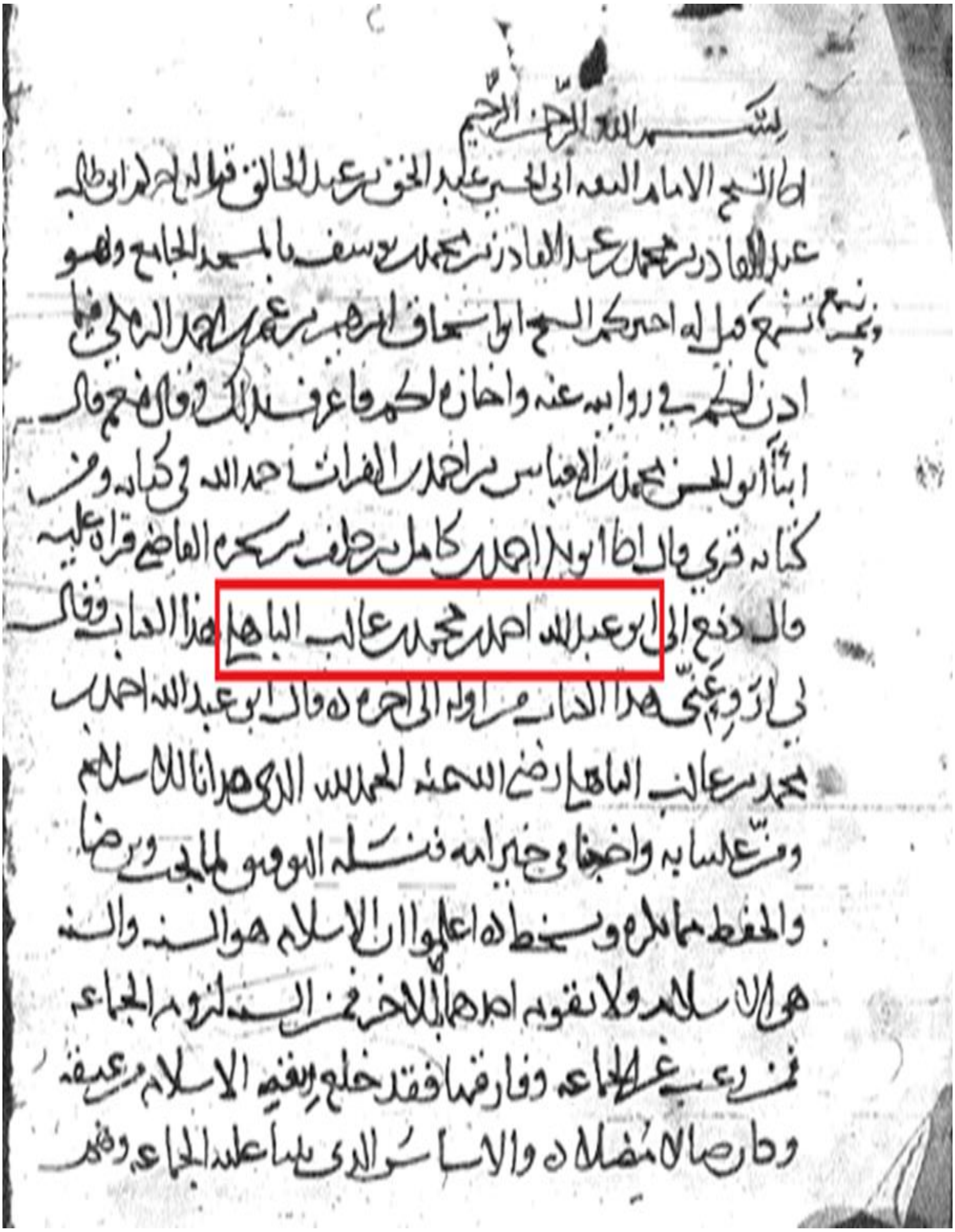
What remains striking, however, is that despite the widespread veneration for Muḥammad Nāṣir al-Dīn al-Albānī (d. 1999) among many Salafī adherents, his critical assessment of this work has been conspicuously absent from their discourse. This omission becomes all the more significant when one considers that the published edition of the text relies exclusively on a single manuscript preserved in the Ẓāhiriyya library in Damascus, with a chain of transmission [isnād] that ultimately traces back to the highly controversial and extensively criticized figure known as Ghulām Khalīl.

Here is the title page from this only known manuscript copy where the title is given as Kitāb Sharḥ as-Sunna - كتاب شرح السنة لغلام خليل with the author being Ghulām Khalīl (underlined):



كتاب شرح السنة
عن أبي عبد الله أحمد بن محمد بن غالب ... أهل غلام خليل رحمه

The first page has the sanad[i] (سند):


بسم الله الرحمن الرحيم

قال دفع الي ابو عبد الله احمد بن محمد بن غالب الباهلي هذا الكتاب وقال

محمد بن غالب الباهلي رضي الله عنه الحمد لله الذي هدانا للاسلام

فمن رغب عن الجماعة وفارقها فقد خلع ربقة الاسلام من عنقه

Maher Jarrar[ii] mentioned the above sanad in English as follows on p. 153:

The trustworthy master and prominent scholar (al-Shaykh al-Imam) Abū l-Ḥusayn ʿAbd al-Ḥaqq b. ʿAbd al-Khāliq transmitted to us by having the text read in his presence (qirāʾatan): Abū Ṭālib ʿAbd al-Qādir ibn Muḥammad ibn Yūsuf transmitted to us in an audited session (wa-naḥnu nasmaʿu) in the congregational mosque. It was said to him (qīla lahu): Shaykh Abū Isḥāq Ibrāhīm b. ʿUmar b. Aḥmad al-Barmakī transmitted to you, among what he had authorized you to transmit, an authorization that was publically known, he replied, "Yes." He said: Abū l-Ḥasan Muḥammad b. al-ʿAbbās b. Aḥmad b. al-Furāt—may God have mercy on him—informed us in his book, and it was transmitted [to us] by way of an audited transmission (wa-min kitābihi quriʾa). He said: Abū Bakr Aḥmad b. Kāmil ibn Khalaf b. Shajara the judge transmitted to us by way of direct reading before him (qirāʾatan ʿalayhi); and he said to me: Transmit this book on my authority from beginning to end.

Abū ʿAbdallāh Aḥmad b. Muḥammad b. Ghālib al-Bāhilī[iii] —may peace and blessings be upon him — said:

Critical Analysis of al-Barbahārī's Theological Positions in al-Albānī's Discourse

It is instructive to examine al-Albānī's assessment of the work under examination and its questionable theological content, as well as his observations on the controversial nature of al-Barbahārī and his adherents. The following represents a transcription of an audio recording[iv] in which al-Albānī responds to inquiries regarding the provenance of the aforementioned text and its purported author. This material has been preserved in a compilation bearing the somewhat hyperbolic title: *Mawsūʿat al-ʿAllāma al-Imām Mujaddid al-ʿAṣr Muḥammad Nāṣir al-Dīn al-Albānī*, which is described as "an encyclopaedia containing more than fifty works and studies on the erudite al-Albānī and his enduring intellectual legacy" (compiled by Shādī ibn Muḥammad ibn Sālim Āl Nuʿmān). Quote from here:

https://app.turath.io/book/36190?page=2617

]٨٣٣ [باب أهمية تصفية صحيح أحاديث الصفات من ضعيفها وبيان خطورة الإخلال بذلك حيث يؤدي إلى الغلو في باب الإثبات، وضرب أمثلة على ذلك

[833] Chapter on the Importance of Distinguishing Authentic [**Ṣ**a**ḥ**ī**ḥ**] Traditions [A**ḥ**ādīth] about Divine Attributes [**Ṣ**ifāt] from Weak [**Ḍ**aʿīf] Ones

and Explaining the Danger of Neglecting This, as It Leads to Extremism [Ghuluw] in Affirmation [Ithbāt], with Examples

سؤال :ذَكَرَ في كتاب »السنة« للبربهاري ...الشيخ :كتاب السنة لمن؟ مداخلة :البربهاري، هذا مخطوط هو الكتاب. الشيخ :لذلك أُعجم علي !ما عرفت هذا الكتاب، طيب !مداخلة :كان يتحدث عن حوض النبي صلى الله عليه وآله وسلم، قال بأن لكل نبي حوض إلا صالح فإن حوضه هو بضع ناقته .الشيخ :هذا شيء غريب !نسبه بدون سند؟

Question: It was mentioned in the book "al-Sunna" by al-Barbahārī... Shaykh: The book "al-Sunna" by whom? Interlocutor: Al-Barbahārī, this book is a manuscript. Shaykh: That's why it was unclear to me! I didn't know this book, well! Interlocutor: He was talking about the basin [**ḥ**aw**ḍ**] of the Prophet, peace be upon him and his family, saying that every Prophet has a basin/pool (hawd) except **Ṣ**āli**ḥ**, for his basin/pool is a part of his she-camel. Shaykh: This is something strange! Did he attribute it without a chain of transmission [isnād]?

١٣٦ / ٦

6/136

مداخلة :كتابه سوف يطبع .الشيخ :سوف يطبع؟ مداخلة :سوف يطبع نعم .الشيخ :طيب !هذا مخطوط؟ مداخلة :حُقق الآن هذا هو الكتاب .الشيخ :طيب !ذاكره بالسند؟ مداخلة :نقرؤه؟ الشيخ :البربهاري هذا ...هذا متكلم فيه من حيث الصفات حنبلي هو ..مداخلة :أبي محمد الحسن .الشيخ :حنبلي هو .مداخلة :في القرن الرابع هو؟ مداخلة :الرابع يمكن الشيخ :أنا في ذهني أن هذا متكلم فيه من حيث غلوه في الصفات، هل هو كذلك؟ البربهاري هذا .مداخلة :عندما تحدث .. عنه المحقق أتى بأقوال الأئمة ...وكان يعتبر هو إمام أهل السنة في عصره .الشيخ :هو يثني عليه من حيث أنه كان يحارب المبتدعة، وكان يتمسك بالسنة وبالعقيدة السلفية صحيح، لكن في كثير من أمثال هؤلاء غلو وتطرف،

Interlocutor: His book will be published. Shaykh: It will be published? Interlocutor: Yes, it will be published. Shaykh: Well! Is this a manuscript? Interlocutor: It has been edited now; this is the book. Shaykh: Well! Did he mention it with a chain of transmission? Interlocutor: Shall we read it? Shaykh: This al-Barbahārī... there is criticism of him regarding attributes [**Ṣ**ifāt], he is a Ḥanbalī... Interlocutor: Abū Muḥammad al-Ḥasan. Shaykh: He is a Ḥanbalī. Interlocutor: Is he from the fourth century? Interlocutor: Maybe the fourth... Shaykh: I have in mind that he is criticized for his extremism [Ghuluw] regarding attributes [**Ṣ**ifāt]. Is that so? This al-Barbahārī. Interlocutor: When the editor discussed him, he brought the statements of the Imams... and he was considered the Imam of the People of the Sunna in his time. Shaykh: He is praised for fighting against the innovators and for adhering to the Sunna and the Salafī creed, that's correct, *but in many like him, there is extremism [Ghuluw] and exaggeration,*

١٣٧ / ٦

6/137

مثلًاكابن بطة الحنبلي صاحب »الإبانة« فهو على هذا النمط، لكن هو يروي في إبانته نفسه ما هب ودب من أحاديث حتى ما كان منها متعلقًا بالصفات، فهذه نقطة مهمة جدًا ليس كل من يكتب في الصفات يكون متحققًا فيما يذكر من الروايات .وعلى كل حال !هذا الاستثناء المذكور في هذه الفقرة فلأول مرة سمعت به، وما أظنه يصح في أحاديث الحوض المتواترة، وفي كتاب »السنة« لابن أبي عاصم طائفة كبيرة من الأحاديث الواردة في الحوض، وليس فيها مثل هذا الاستثناء، فهو أقل ما يقال فيه :أنه غريب، وينبغي التوقف عن البت أو الجزم به حتى يأتي من طريق تقوم الحجة به .مداخلة :طيب .. !ابن بطة كتابه »الإبانة الصغرى« هل يؤخذ عنه في الأسماء والصفات مثلا، أنت قلت الإبانة« لكن هل هي الصغرى أم الكبرى؟ الشيخ :ما أستحضر الجواب الآن، عندنا في المكتبة الظاهرية نسخة خطية« من الإبانة مشوشة الترتيب، وكانت النسخة قد أصابها الماء فمحا كثيرًا من كتابتها، وكنت استفدت منها أشياء كثيرة فتجلى لي أن ابن بطة من الحنابلة الذين عندهم شيء من الغلو في إثبات الصفات، وقد يثبتون صفةً بروايات لا تصح أسانيدها، وإن صحت فلا تصح نسبتها إلى الرسول عليه السلام؛ لأنها تكون إما موقوفة وإما مقطوعة، نعم .وعلى نحو هذا الدارمي في رده على المرّيسي ..فيه أيضًا مثل هذا .والحقيقة أن هذا الموضوع هام جدًا وينبغي تصفية الروايات الضعيفة وإبعادها عن العقيدة الصحيحة، وهذا ما حاولت القيام به حينما اختصرت »العلو للعلي الغفار« أو للعلي العظيم للإمام الذهبي، فمع كون الإمام الذهبي كما

For example, Ibn Baṭṭa[v] the Ḥanbalī, author of "al-Ibāna," is of this type. However, in his Ibāna, he narrates all sorts of traditions [Aḥādīth], even those related to divine attributes [Ṣifāt]. This is a very important point: not everyone who writes about divine attributes is precise in what they report. In any case, this exception mentioned in this paragraph is something I am hearing for the first time, and I don't think it is authentic in the well-established traditions about the basin. In the book "al-Sunna" by Ibn Abī ʿĀṣim, there are many traditions about the basin, and none contains such an exception. The least that can be said about it is that it is strange, and one should refrain from being definitive about it until it comes through a path that establishes proof. Interlocutor: Well... regarding Ibn Baṭṭa's book "al-Ibāna al-Ṣughrā," can it be taken as a reference on divine names and attributes? You mentioned "al-Ibāna," but is it al-Ṣughrā or al-Kubrā? Shaykh: I cannot recall the answer now. We have in the Ẓāhiriyya Library a manuscript copy of al-Ibāna with disordered arrangement. The copy was affected by water which erased much of its writing. I benefited from it in many things, and it became clear to me that Ibn Baṭṭa is among the Ḥanbalīs who have some extremism [Ghuluw] in affirming [Ithbāt] divine attributes [Ṣifāt]. They might affirm an attribute based on reports with chains of transmission that are not authentic, and even if they are authentic, they cannot be correctly attributed to the Messenger, peace be upon him, because they are either statements of Companions [mawqūf] or broken traditions [maqṭūʿ]. Yes, and similarly, al-Dārimī[vi] in his refutation of al-Marīsī... there is also something like this. The truth is that this topic is very important, and one should filter out weak [Ḍaʿīf] reports and keep them away from sound creed. This is what I tried to do when I abridged "al-ʿUluww lil-ʿAliyy al-Ghaffār" or "lil-ʿAliyy al-ʿAẓīm" by Imam al-Dhahabī. Despite Imam al-Dhahabī being, as

٦ / ١٣٨

6/138

تعلمون إمامًا في هذا الصدد ومع ذلك تساهل في ذكر بعض الروايات، ومنها مثلًا رواية مجاهد أن الله عز وجل يُقْعِدُ معه النبي صلى الله عليه وآله وسلم على عرشه، وهذه الرواية تلقاها كثير من العلماء ممن نثق بعقيدتهم كأنه حديث مرفوع إلى الرسول عليه السلام، مع أنه لو قال مجاهد :قال رسول الله صلى الله عليه وآله وسلم في حديث فقهي لكان هذا الحديث مرسلًا، ولا يثبت حكم فقهي، فكيف وهو أولًا لم يرفعه إلى الرسول عليه السلام؟ !وثانيًا :هو في العقيدة وليس في الفقه ومع ذلك تلقوه على طريقة المُسَلَّمات .فالحقيقة ينبغي الاحتياط في مثل هذه القضايا .»الهدى والنور« (٨٧/:٣٦:١٤:٠٠)

you know, an Imam in this regard, he was lenient in mentioning some reports, including, for example, the report of Mujāhid that Allah, the Mighty and Sublime, seats the Prophet, peace be upon him and his family, with Him on His throne. This report was received by many scholars whose creed we trust as if it were a tradition attributed to the Messenger, peace be upon him. Yet, had Mujāhid said, "The Messenger of Allah, peace be upon him and his family, said..." regarding a juristic tradition, this would have been considered a disconnected tradition [mursal], and would not establish a juristic ruling. So how is it acceptable when, firstly, he did not attribute it to the Messenger, peace be upon him?! And secondly, it concerns creed and not jurisprudence, yet they received it as if it were an established fact. In truth, caution is necessary in such matters. "Al-Hudā wal-Nūr" (87/00:14:36).

Annotations:

From the above transcript there was this portion:

Interlocutor: He was talking about the basin [**ḥ**aw**ḍ**] of the Prophet, peace be upon him and his family, saying that every Prophet has a basin/pool (hawd) except **Ṣ**āli**ḥ**, for his basin/pool is a part of his she-camel. Shaykh: This is something strange! Did he attribute it without a chain of transmission [isnād]?

In the English edition of the work ascribed to al-Barbahārī the translator (Dawud Burbank) mentioned this point as follows on p. 36:

> 19: To have Faith in the Pool (Hawd) of Allah's Messenger.
>
> To have Faith in the Pool (Hawd) of Allah's Messenger ﷺ. Every Prophet has a Pool, except Saalih (alaihis-salaam) <u>because his Pool was the udder of his she-camel</u>[1]

Under the footnote the translator mentioned:

"As regards the exception quoted for Saalih (alaihis salaam), <u>the narrations about that are not authentic."</u>

The original Arabic edition of Sharḥ us-Sunna used by Dāwūd Burbank was the one edited by Khālid al-Raḍādī, and he mentioned the following about the above narration on the Ḥawḍ attributed to Ṣāliḥ (alaihis salām), p. 73, footnote no. 1:

(١) جاء هذا في حديث موضوع:

((أخرجه العقيلي في الضعفاء (3/ 64 - 65)، وعنه ابن الجوزي في الموضوعات (3/ 244) من طريق عبدالكريم بن كيسان، عن سويد بن عمير به مرفوعا.قال ابن الجوزي:: (حديث موضوع، لاأصل له. قال العقيلي: عبدالكريم مجهول بالنقل، وحديثه غير محفوظ) اه.وقال الذهبي في ترجمة عبدالكريم هذا في الميزان (2/ 645):((من المجاهيل، وحديثه منكر ......)) ثم أورد له الحديث المتقدم، وقال عقبه: ((هو موضوع، والله أعلم)) اه.وأخرجه أحمد بن زنجويه، وعنه ابن عساكر في تاريخه -كما في اللآلىء المصنوعة)) (2/ 444 - 445) - من طريق آخر عن كثير بن مرة به مرسلا.بيد أنه لايفرح بمثله، فإسناده تالف مسلسل بالمجاهيل مع إرساله).

Meaning:

(1) <u>This came in a fabricated [mawḍūʿ] hadith:</u>

((It was reported by al-ʿUqaylī in al-Ḍuʿafāʾ (3/64-65), and from him Ibn al-Jawzī in al-Mawḍūʿāt (3/244) through the chain of ʿAbd al-Karīm ibn Kaysān, from Suwayd ibn ʿUmayr, attributed [marfūʿan] (to the Prophet ﷺ).

Ibn al-Jawzī said: "A fabricated [mawḍūʿ] hadith, it has no basis. Al-ʿUqaylī said: ʿAbd al-Karīm is unknown [majhūl] in transmission, and his hadith is not preserved." End quote.

Al-Dhahabī said in the biography of this ʿAbd al-Karīm in al-Mīzān (2/645): "He is among the unknown [majāhīl] narrators, and his hadith is rejected [munkar]..." Then he cited the aforementioned hadith, and said afterward: "It is fabricated [mawḍūʿ], and Allah knows best." End quote.

It was also reported by Aḥmad ibn Zanjawayh, and from him Ibn ʿAsākir in his history (Tarikh) - as mentioned in al-Laʾāliʾ al-Maṣnūʿah (2/444-445) - through another chain from Kathīr ibn Murrah as a mursal hadith.

However, one should not be pleased with such a hadith, for its chain is damaged, containing a series of unknown [majāhīl] narrators along with its disconnection [irsāl]. End of quotes.

On p. 75, no. 106 of the English edition it mentioned the following as attributed to al-Barbahārī:

"The Messenger of Allaah (ﷺ) said, 'Beware of going to extremes and harshness. Beware of exaggeration and cling to the ancient Religion.'"[2]

Footnote no. 2 mentioned:

This is not a hadeeth of the Prophet (ﷺ), but is a saying of Ibn Mas'ood, radiallaahu 'anhu, as reported by ad-Daarimee in his Sunan (1/50/ nos. 144, 145), 'Abdur-Razzaaq in his Musannaf (10/252) and Ibn Nasr in as-Sunnah (no.85) and others and is saheeh as such.

Ibn 'Abbaas, radiallaahu 'anhu, reports that the Prophet (ﷺ) said, "Beware of exaggeration in the Religion, for indeed, those before you were destroyed due to exaggeration in the Religion." Reported by Ahmad, an-Nasaa'ee and Ibn Maajah and is saheeh.

Ibn Mas'ood, radiallaahu 'anhu, reports that the Prophet (ﷺ) said, "Those who go to extremes are destroyed." Reported by Ahmad, Muslim and Abu Daawoos (Eng. trans. 3/1294/no.4591) and is saheeh.

On p. 100 the English edition mentioned the following as attributed to al-Barbahārī:

The Prophet (ﷺ) said, "*The Believer does not dispute and I will not intercede on the Day of Resurrection for those who dispute, so leave arguing for its lack of good.*"[4]

The translator said under footnote no. 4:

4. "<u>This hadeeth is very weak</u>, as declared by al-Haithumee in Majma' uz-Zawaa'id (1/156, 7/259). Reported by at-Tabaraanee in al-Kabeer (8/178-179) and al-Aajurree in ash-Sharee'ah (pp. 55-56)."

Note, it is al- Haythamī and not al-Haithumee as the translator claimed.

It is now pertinent to analyse the aforementioned narrations about the basin [ḥawḍ] attributed to Prophet Ṣāliḥ (peace be upon him), the narration on exaggeration in the religion, and the narration regarding intercession as found in the work ascribed to al-Barbahārī, along with its corresponding English translation. This assessment is crucial for understanding both the textual authenticity and theological implications of this distinctive claim within the broader discourse. The English translation mentioned this point (no. 69, p. 55):

"If you hear a man criticising the narrations, not accepting them <u>or rejecting any of the narrations from the Messenger of Allah</u> (sallallaahu alaihi wa sallam), <u>doubt his Islam since he is a person having despicable opinion and saying</u>. He is, indeed, attacking the Messenger of Allah (sallallaahu alaihi wa sallam) and his Companions, since we have only come to know of Allah, His Messenger (sallallaahu alaihi wa sallam), the Qur'an, what is good and bad and of this world and the Hereafter through the narrations."

Under no. 100, p. 70 it mentioned:

"and whoever rejects a hadeeth from the Messenger of Allah (sallallaahu alaihi wa sallam) has rejected all of his sayings and is a disbeliever in Allah, the Sublime."

Under no. 112, p. 77:

> "Everything that I have described to you in this book is from Allah, the Most High, from the Messenger of Allah (sallallaahu alaihi wa sallam), from his Companions, from the Tabi'een and from the third generation to the fourth. So fear Allah, O servant of Allah! Affirm, submit, surrender to and be pleased with what is in this book. Do not hide this book from any one of the people of the Qiblah. Perhaps, through it, Allah will bring a confused person out of his confusion, or an innovator out of his innovation, or a misguided one out of his misguidance and he may be saved through it. So fear Allah and take to the affair as it originally was. That is what I have described to you in this book. May Allah have mercy upon a person, and his parents, who reads this book, circulates it, acts upon it, calls to it and uses it as a proof for it is the religion of Allah [1] and Allah's Messenger (sallallaahu alaihi wa sallam). Whoever allows something contrary to this book, then he is not practising Allah's religion and has refused all of it, just as if a servant believed all that Allah, the Blessed and Most High, says, except that he doubted about a single letter, then he has rejected everything that Allah said and he is an unbeliever, and just as the testification that 'none has the right to be worshipped except Allah' is not accepted from a person unless his intention is pure and sincere and he has full certainty, likewise Allah will not accept anything from the Sunnah from anyone who abandons a part of it. Whoever contradicts and rejects anything from the Sunnah has rejected all of the Sunnah. Accept and avoid contending and disputing; it is not from Allah's religion at all. Your time, in particular, is a time of evil, so beware of Allah."

Hence, not only did al-Albānī reject the narration about the Pool of Ṣāliḥ (peace be upon him), the translator did so too, and hence the above point ascribed to al-Barbahārī applies to them too!

There is also the following bizarre assertion attributed to al-Barbahārī, appearing as item number 109 on page 76 of the text:

> "May Allah have mercy upon you! Know that the roots of innovation are four. From these, seventy-two innovations branch off, each of these have offshoots, so that they amount to two thousand eight hundred. All of them are misguidance. All of them are in the Fire except for one, which is those who

believe in that contained in this book, believing in it firmly, without having any doubt or uncertainty in their heart. Such a person is a person of the Sunnah and one who is saved, if Allah wills."

The fact of the matter is that there are some rejected issues within this text ascribed to al-Barbahārī and not all contemporary Salafīs take everything he mentioned within it, so the above ruling applies to them also!

This can be witnessed from the following Salafi forum (https://www.kulalsalafiyeen.com/vb/showthread.php?t=48919) on the contentions surrounding this work from the pen of Sulṭān al-ʿUmayrī. A translation of the relevant part shall be uploaded in another post.

In the above conversation, al-Albānī mentioned the following about al-Barbahārī:

Shaykh: This al-Barbahārī... there is criticism of him regarding attributes [**Ṣ**ifāt], he is a Ḥanbalī... Interlocutor: Abū Muḥammad al-Ḥasan. Shaykh: He is a Ḥanbalī. Interlocutor: Is he from the fourth century? Interlocutor: Maybe the fourth... Shaykh: I have in mind that he is criticized for his extremism [Ghuluw] regarding attributes [**Ṣ**ifāt]. Is that so? This al-Barbahārī. Interlocutor: When the editor discussed him, he brought the statements of the Imams... and he was considered the Imam of the People of the Sunna in his time. Shaykh: He is praised for fighting against the innovators and for adhering to the Sunna and the Salafi creed, that's correct, *but in many like him, there is extremism [Ghuluw] and exaggeration*

Examples of the extremism [Ghuluw] of al-Barbahārī and his followers:

1) Abū ʿAlī Miskawayh al-Rāzī (320 - 421 AH) mentioned the following in his Tajārib al-Umam wa Taʿāqub al-Himam (5/414-415):

وفيها ركب بدر الخرشنى فنادى فى جانبي بغداد فى أصحاب أبى محمّد البربهارى الحنبليّة ألّا يجتمع منهم نفسان فى موضع واحد وحبس جماعة منهم واستتر البربهارى وكان سبب ذلك كثرة تشرّطهم على الناس وإيقاعهم الفتن المتصلة.

And during this time, Badr al-Kharshanī rode and proclaimed in both sides of Baghdad regarding the companions of Abū Mu**ḥ**ammad al-Barbahārī the Ḥanbalīs that no two of them should gather in one place. He imprisoned a

group of them, and al-Barbahārī went into hiding. The reason for this was their excessive imposing of conditions on people and their causing continuous disturbances.

وخرج توقيع الراضي بالله إلى الحنبليين بما نسخته:

- «بسم الله الرحمن الرحيم. من نافق بإظهار الدين وتوثّب على المسلمين وأكل به أموال المعاهدين كان قريبا من سخط ربّ العالمين وغضب الله وهو من الضالين. وقد تأمّل أمير المؤمنين أمر جماعتكم وكشفت له الخبرة عن مذهب صاحبكم [فوجده كإبليس اللعين ي] [١ [زيّن] ٢ [لحزبه المحظور ويدلّى لهم حبل الغرور. فمن ذلك: تشاغلكم بالكلام فى ربّ العزّة تباركت أسماؤه وفى نبيّه والعرش] ٤٩٦ [والكرسىّ، وطعنكم

And a decree came out from (the Caliph) al-Rāḍī billāh to the Ḥanbalīs with the following text:

- "In the name of Allah, the Most Compassionate, the Most Merciful. Whoever hypocritically displays religion, attacks Muslims, and by it consumes the wealth of those under covenant, is close to incurring the displeasure of the Lord of the Worlds and the anger of Allah, and is among the misguided. The Commander of the Faithful has considered the matter of your group, and experience has revealed to him the doctrine of your companion [and found him like the accursed Iblīs who] adorns the forbidden for his party and lowers for them the rope of delusion. <u>Among that is your preoccupation with speaking about the Lord of Might, blessed are His names, and about His Prophet, the Throne [ʿArsh] and the Chair [Kursī]</u>, and your attacking

على خيار الأمّة ونسبكم شيعة أهل بيت رسول الله ﷺ إلى الكفر والضلال، وإرصادهم بالمكاره فى الطرقات والمحالّ، ثمّ استدعاؤكم المسلمين إلى الدين بالبدع الظاهرة، والمذاهب الفاجرة التي لا يشهد بها القرآن، ولا يقتضيها فرائض الرحمن، وإنكاركم زيارة قبور الأئمة صلوات الله عليهم، وتشنيعكم على زوّارها بالابتداع، وإنّكم مع إنكاركم ذلك تتلفّقون وتجتمعون لقصد رجل من العوامّ ليس بذي شرف ولا نسب ولا سبب برسول الله ﷺ، وتأمرون بزيارة قبره والخشوع لدى تربته والتضرّع عند حفرته.

the best of the community, and your attribution of disbelief and misguidance to the adherents of the Prophet's family, peace be upon him, and your setting up to harm them in the roads and neighbourhoods, then your calling Muslims to religion with manifest innovations and immoral doctrines that are not testified to by the Qur'an, nor required by the obligations of the Most Merciful, and your denial of visiting the graves of the Imams, may Allah's blessings be upon them, and your disparagement of their visitors as innovators, while you, despite your denial of that, gather together to visit the grave of a common man who has no nobility, nor lineage, nor connection to the Messenger of Allah, peace be upon him, and you command visiting his grave and showing humility at his soil and supplication at his grave.

- فلعن الله ربّا] ١ [حملكم على هذه المنكرات ما أرداه] ٢ [، وشيطانا زيّنها لكم ما أغراه، وأمير المؤمنين» يقسم الله قسما جهد أليّة يلزمه الوفاء به، لئن لم تنصرفوا عن مذموم مذهبكم ومعوّج طريقتكم ليوسعنّكم

ضربا وتشريدا وقتلا وتبديدا وليستعملنّ السيف فى رقابكم، والنار فى محالّكم ومنازلكم فليبلغ الشاهد منكم
الغائب، فقد]٤٩٧ [أعذر من أنذر، وما توفيق أمير المؤمنين إلّا بالله، عليه يتوكّل وإليه ينيب.»

- "May Allah curse a lord who led you to these reprehensible acts, how misguided he is, and a devil who adorned them for you, how deceptive he is. The Commander of the Faithful swears by Allah a solemn oath that binds him to fulfill it: if you do not turn away from your blameworthy doctrine and your crooked path, he will surely inflict upon you beating, dispersal, killing, and scattering, and he will surely use the sword on your necks and fire on your neighbourhoods and homes. So let those present among you inform those absent. [497] He who warns has an excuse, and the success of the Commander of the Faithful is only through Allah; upon Him he relies and to Him he returns."

2) Izz al-Dīn Ibn al-Athīr (d. 630 AH) mentioned the following under the year 323 AH in his Al-Kāmil fī al-Tārīkh (7/40-41):

ذِكْرُ فِتْنَةِ الْحَنَابِلَةِ بِبَغْدَاذَ وَفِيهَا عَظُمَ أَمْرُ الْحَنَابِلَةِ، وَقَوِيَتْ شَوْكَتُهُمْ، وَصَارُوا يَكْسِبُونَ مِنْ دُورِ الْقُوَّادِ وَالْعَامَّةِ، وَإِنْ وَجَدُوا نَبِيذًا أَرَاقُوهُ، وَإِنْ وَجَدُوا مُغَنِّيَةً ضَرَبُوهَا وَكَسَرُوا آلَةَ الْغِنَاءِ، وَاعْتَرَضُوا فِي الْبَيْعِ وَالشِّرَاءِ، وَمَشَى الرِّجَالُ مَعَ النِّسَاءِ وَالصِّبْيَانِ، فَإِذَا رَأَوْا ذَلِكَ سَأَلُوهُ عَنِ الَّذِي مَعَهُ مَنْ هُوَ، فَأَخْبَرَهُمْ، وَإِلَّا ضَرَبُوهُ وَحَمَلُوهُ إِلَى صَاحِبِ الشُّرْطَةِ، وَشَهِدُوا عَلَيْهِ بِالْفَاحِشَةِ، فَأَرْهَجُوا بَغْدَاذَ.

Mention of the Ḥanbalī Discord [Fitna] in Baghdad

In this year, the influence of the Ḥanbalīs grew, and their power strengthened. They began to raid the houses of military commanders and common people. If they found nabīdh (a fermented date drink), they would pour it out; if they found a female singer, they would beat her and break her musical instruments. They interfered in buying and selling and monitored men walking with women and children. If they saw this, they would ask the man about who was with him. If he informed them, they would let him go; otherwise, they would beat him and take him to the chief of police, testifying against him for indecency. Thus, they threw Baghdad into turmoil.

فَرَكِبَ بَدْرٌ الْخَرْشَنِيُّ، وَهُوَ صَاحِبُ الشُّرْطَةِ، عَاشِرَ جُمَادَى الْآخِرَةِ وَنَادَى فِي جَانِبَيْ بَغْدَاذَ، فِي أَصْحَابِ أَبِي مُحَمَّدٍ الْبَرْبَهَارِيِّ الْحَنَابِلَةِ، أَلَا يَجْتَمِعُ مِنْهُمُ اثْنَانِ وَلَا يَتَنَاظَرُوا فِي مَذْهَبِهِمْ، وَلَا يُصَلِّي مِنْهُمْ إِمَامٌ إِلَّا إِذَا جَهَرَ بِبِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فِي صَلَاةِ الصُّبْحِ وَالْعِشَاءَيْنِ، فَلَمْ يُفِدْ فِيهِمْ، وَزَادَ شَرُّهُمْ وَفِتْنَتُهُمْ، وَاسْتَظْهَرُوا بِالْعُمْيَانِ الَّذِينَ

.كَانُوا يَأْوُونَ الْمَسَاجِدَ، وَكَانُوا إِذَا مَرَّ بِهِمْ شَافِعِيُّ الْمَذْهَبِ أَغْرَوْا بِهِ الْعُمْيَانَ، فَيَضْرِبُونَهُ بِعِصِيِّهِمْ، حَتَّى يَكَادَ يَمُوتُ

Badr al-Kharshanī, who was the chief of police, rode out on the tenth of Jumāda al-Ākhira and proclaimed throughout both sides of Baghdad regarding the followers of Abū Mu**ḥ**ammad al-Barbahārī, the Ḥanbalīs: "No two of them should gather together, nor should they debate their doctrine, and none of their Imams should lead prayer unless they recite 'In the name of Allah, the Most Gracious, the Most Merciful' aloud in the morning and evening prayers." But this did not affect them; rather, their evil and discord [fitna] increased. They sought help from the blind men who took shelter in the mosques, and when a person of Shāfiʿī school passed by them, they would incite the blind men against him, who would then beat him with their sticks until he was almost dead.

فَخَرَجَ تَوْقِيعُ الرَّاضِي بِمَا يُقْرَأُ عَلَى الْحَنَابِلَةِ يُنْكِرُ عَلَيْهِمْ فِعْلَهُمْ، وَيُوَبِّخُهُمْ **<u>بِاعْتِقَادِ التَّشْبِيهِ</u>** وَغَيْرِهِ، فَمِنْهُ تَارَةً أَنَّكُمْ تَزْعُمُونَ أَنَّ صُورَةَ وُجُوهِكُمُ الْقَبِيحَةِ السَّمِجَةِ عَلَى مِثَالِ رَبِّ الْعَالَمِينَ، وَهَيْئَتَكُمُ الرَّذْلَةِ عَلَى هَيْئَتِهِ، وَتَذْكُرُونَ الْكَفَّ وَالْأَصَابِعَ وَالرِّجْلَيْنِ وَالنَّعْلَيْنِ الْمُذَهَّبَيْنِ، وَالشَّعْرَ الْقَطَطِ، وَالصُّعُودَ إِلَى السَّمَاءِ، وَالنُّزُولَ إِلَى الدُّنْيَا، تَبَارَكَ اللَّهُ عَمَّا يَقُولُ الظَّالِمُونَ وَالْجَاحِدُونَ عُلُوًّا كَبِيرًا، ثُمَّ طَعْنُكُمْ عَلَى خِيَارِ الْأَئِمَّةِ، وَنِسْبَتُكُمْ شِيعَةَ آلِ مُحَمَّدٍ ﷺ)إِلَى الْكُفْرِ وَالضَّلَالِ، ثُمَّ اسْتِدْعَاؤُكُمُ الْمُسْلِمِينَ إِلَى الدِّينِ بِالْبِدَعِ الظَّاهِرَةِ وَالْمَذَاهِبِ الْفَاجِرَةِ الَّتِي لَا يَشْهَدُ بِهَا الْقُرْآنُ، وَإِنْكَارُكُمْ زِيَارَةَ قُبُورِ الْأَئِمَّةِ، وَتَشْنِيعِكُمْ عَلَى زُوَّارِهَا بِالِابْتِدَاعِ(، وَأَنْتُمْ مَعَ ذَلِكَ تَجْتَمِعُونَ عَلَى زِيَارَةِ قَبْرِ رَجُلٍ مِنَ الْعَوَامِّ لَيْسَ بِذِي شَرَفٍ وَلَا نَسَبٍ،)وَلَا سَبَبٍ (بِرَسُولِ اللَّهِ ﷺ وَتَأْمُرُونَ بِزِيَارَتِهِ، وَتَدَّعُونَ لَهُ مُعْجِزَاتِ الْأَنْبِيَاءِ، وَكَرَامَاتِ الْأَوْلِيَاءِ، فَلَعَنَ اللَّهُ شَيْطَانًا زَيَّنَ لَكُمْ هَذِهِ الْمُنْكَرَاتِ، وَمَا أَغْوَاهُ .وَأَمِيرُ الْمُؤْمِنِينَ يُقْسِمُ بِاللَّهِ قَسَمًا جَهْدًا إِلَيْهِ يَلْزَمُهُ الْوَفَاءُ بِهِ لَئِنْ لَمْ تَنْتَهُوا عَنْ مَذْمُومِ مَذْهَبِكُمْ وَمُعْوَجِّ طَرِيقَتِكُمْ لَيُوسِعَنَّكُمْ ضَرْبًا وَتَشْرِيدًا، وَقَتْلًا وَتَبْدِيدًا، وَلَيَسْتَعْمِلَنَّ .السَّيْفَ فِي رِقَابِكُمْ، وَالنَّارَ فِي مَنَازِلِكُمْ وَمَحَالِّكُمْ

Then a decree of al-Rāḍī was issued to be read to the Ḥanbalīs, censuring their actions and rebuking them for their <u>*belief in anthropomorphism [tashbīh]*</u> and other matters, saying in part: <u>"You claim that the form of your ugly, unattractive faces is in the image[vii] of the Lord of the worlds, and your wretched appearance is like His appearance. You mention the palm, fingers, feet, gilded sandals, curly hair, ascending to heaven, and descending to the world. Blessed is Allah, far above what the wrongdoers and deniers say, in great exaltation</u>. Then there is your criticism of the best Imams, and your attribution of the Shīʿa of the family of Muḥammad ﷺ (to disbelief and misguidance, and your call to Muslims to religion with apparent innovations and immoral doctrines not testified to by the Qurʾān, and your denial of visiting the graves of the Imams, and your denunciation of their visitors as innovators), while you yourselves gather to visit the grave of a common man who has no nobility, lineage, (or connection) to the Messenger of Allah ﷺ, and you

command his visitation, claiming for him the miracles of prophets and the wonders of saints. May Allah curse the devil who has adorned these reprehensible acts for you, and how misguided he is. The Commander of the Faithful swears by Allah a solemn oath binding upon him to fulfill, that if you do not desist from your blameworthy doctrine and your crooked path, he will surely inflict upon you beating and dispersal, killing and scattering, and will surely use the sword on your necks, and fire in your homes and places."

Al-Albani was also quoted mentioning the following:

“Despite Imam al-Dhahabī being, as you know, an Imam in this regard, he was lenient in mentioning some reports, including, for example, the report of Mujāhid that Allah, the Mighty and Sublime, seats the Prophet, peace be upon him and his family, with Him on His throne. This report was received by many scholars whose creed we trust as if it were a tradition attributed to the Messenger, peace be upon him. Yet, had Mujāhid said, "The Messenger of Allah, peace be upon him and his family, said..." regarding a juristic tradition, this would have been considered a disconnected tradition [mursal], and would not establish a juristic ruling. So how is it acceptable when, firstly, he did not attribute it to the Messenger, peace be upon him?! And secondly, it concerns creed and not jurisprudence, yet they received it as if it were an established fact. In truth, caution is necessary in such matters.”

Critical Analysis of the Textual Attribution Problem in Sharḥ al-Sunna:

Among the most compelling evidence challenging the authenticity of al-Barbahārī's authorship of the extant manuscript preserved in the Ẓāhiriyya collection in Damascus is the conspicuous absence of the aforementioned doctrinal position within the text of Sharḥ al-Sunna. This absence is particularly significant given that the belief in question constituted a well-established theological position among the Ḥanbalī scholars of his period—one of such importance that those rejecting it were frequently categorized as adherents of Jahmism (following the theological framework of Jahm ibn Ṣafwān the nullifier of the divine attributes).

The authoritative Ḥanbalī biographer Ibn Abī Yaʿlā (d. 526 AH) provided critical testimony regarding al-Barbahārī's consistent advocacy of this doctrinal point in his comprehensive biographical work, Ṭabaqāt al-Ḥanābila (2/43):

وسمعت أخى أبا القاسم – نضر الله وجهه – يقول :لم يكن البربهارى يجلس مجلسا إلا ويذكر فيه أن الله يقعد محمدا ﷺ معه على العرش.

Meaning: "I heard my brother Abū al-Qāsim - may Allah illuminate his face - say: Al-Barbahārī would never sit in a gathering without mentioning that Allah, the Mighty and Sublime, seats Mu**ḥ**ammad, peace be upon him, with Him on the Throne."

In his *Ṭabaqāt al-Ḥanābila* (2:62–63), Ibn Abī Yaʿlā records a passage that appears to exhibit greater consonance with positions endorsed by certain Sufi-inclined traditions:

قَالَ أَحْمَدُ الْبَرْمَكِيُّ: صَدَقَ الْبَرْبَهَارِيُّ. لِأَنَّ أُوَيْسًا كَانَ مِنَ الْأَبْدَالِ، وَأَبَا الْحَسَنِ كَانَ مِنَ الْمُسْتَخْلَفِينَ، وَالْمُسْتَخْلَفُ أَجَلُّ مِنَ الْبَدَلِ، وَأَفْضَلُ عِنْدَ اللهِ. لِأَنَّ الْمُسْتَخْلَفَ فِي الْأَرْضِ مَقَامُهُ مَقَامُ النَّبِيِّينَ عَلَيْهِمُ السَّلَامُ. لِأَنَّهُ يَدْعُو الْخَلْقَ إِلَى اللهِ.

Aḥmad al-Barmakī said: "*Al-Barbahārī spoke the truth. Because Uwais was among the* *Abdāl [spiritual substitutes], and Abū al-**Ḥ**asan was among the Mustakhlafīn [vicegerents/successors], and the Mustakhlaf is more distinguished than the Badal*, and more virtuous in the sight of Allāh. *Because the Mustakhlaf on earth occupies the position of the Prophets, peace be upon them, as he calls creation to Allāh.*"

In the Sharhus Sunna attributed to al-Barbahari was the following point of creed:

والإيمان بنزول عيسى بن مريم ، ينزل فيقتل الدجال، ويتزوج ويصلي خلف القائم من آل محمد ﷺ، ويموت ويدفنه المسلمون

Meaning:

And believing in the descent of 'Īsā (Jesus), son of Maryam (Mary) (peace be upon him). He will descend and kill the Dajjāl (Antichrist), and he will marry and pray behind the Qā'im (the awaited leader) from the family of Muḥammad (peace be upon him), and he will die and the Muslims will bury him.

What is surprising is that the supposed author of the Sharhus-Sunna used the term: al-Qā'im (the awaited leader), which is a reference to al-Imam al-Mahdi. As for the use of the term al-Qā'im, then this is not usual Sunni theological terminology pertaining to the coming of the awaited Mahdi but found more prominently in the deviant Rāfiḍī-Shi'ite sect instead. The following link mentioned some evidences used by this sect for this term: https://aslein.net/showthread.php?t=19980

Quotes:

رِوَايَاتُ الْقَائِمِ مِنْ آلِ مُحَمَّدٍ هَذِهِ لَا تَجِدُهَا فِي كُتُبِ السُّنَّةِ وَهِيَ فِكْرَةٌ رَافِضِيَّةٌ لَيْسَ لَهَا أَصْلٌ وَلَكِنْ دَعْنَا نَنْقُلْ لَكَ مِنْ كُتُبِ الرَّافِضَةِ لِنُغِيظَ الْحَنَابِلَةَ

These narrations about the Qā'im [القائم - the one who will rise] from the family of Muḥammad cannot be found in the books of Sunna, and it is a Rāfiḍī [Shī'ite] idea that has no basis. But let us quote for you from the books of the Rāfiḍīs to provoke the Ḥanbalīs.

كِتَابُ الْغَيْبَةِ - مُحَمَّدُ بْنُ إِبْرَاهِيمَ النُّعْمَانِيُّ - ج ١ - الصَّفْحَةُ ٢٣٧

20 - أَخْبَرَنَا عَلِيُّ بْنُ الْحُسَيْنِ، بِإِسْنَادِهِ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْكُوفِيِّ، عَنِ الْحَسَنِ ابْنِ مَحْبُوبٍ، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ، عَنْ أَبِي بَصِيرٍ، عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلَامُ) أَنَّهُ قَالَ:" مَا تَسْتَعْجِلُونَ بِخُرُوجِ الْقَائِمِ، فَوَاللهِ مَا لِبَاسُهُ إِلَّا الْغَلِيظُ، وَلَا طَعَامُهُ إِلَّا الْجَشِبُ ((1))، وَمَا هُوَ إِلَّا السَّيْفُ، وَالْمَوْتُ تَحْتَ ظِلِّ السَّيْفِ " ((2)).

Kitāb al-Ghaybah - Muḥammad ibn Ibrāhīm al-Nu'mānī - Vol. 1 - Page 237

20 - 'Alī ibn al-Ḥussain informed us, with his chain, from Muḥammad ibn 'Alī al-Kūfī, from al-Ḥasan ibn Maḥbūb, from 'Alī ibn Abī Ḥamzah, from Abū Baṣīr, from Abū 'Abdillāh (peace be upon him) that he said: "Why are you hastening the emergence of the Qā'im [القائم]? By Allāh, his clothing is nothing but coarse, and his food is nothing but rough, and he is nothing but the sword, and death is under the shadow of the sword."

21 - أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ سَعِيدِ بْنِ عُقْدَةَ، قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ يُوسُفَ بْنِ يَعْقُوبَ أَبُو الْحُسَيْنِ الْجُعْفِيُّ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ مِهْرَانَ، قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ عَلِيِّ بْنِ أَبِي حَمْزَةَ، عَنْ أَبِيهِ وَوُهَيْبٍ، عَنْ أَبِي بَصِيرٍ، عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلَامُ) أَنَّهُ قَالَ:" إِذَا خَرَجَ الْقَائِمُ لَمْ يَكُنْ بَيْنَهُ وَبَيْنَ الْعَرَبِ وَقُرَيْشٍ إِلَّا السَّيْفُ، مَا يَأْخُذُ مِنْهَا إِلَّا السَّيْفُ، وَمَا يَسْتَعْجِلُونَ بِخُرُوجِ الْقَائِمِ؟ وَاللهِ مَا لِبَاسُهُ إِلَّا الْغَلِيظُ، وَمَا طَعَامُهُ إِلَّا الشَّعِيرُ الْجَشِبُ، وَمَا هُوَ إِلَّا السَّيْفُ، وَالْمَوْتُ تَحْتَ ظِلِّ السَّيْفِ " ((3)).

21 - Aḥmad ibn Muḥammad ibn Sa'īd ibn 'Uqdah informed us, saying: Aḥmad ibn Yūsuf ibn Ya'qūb Abū al-Ḥusayn al-Ju'fī told us, saying: Ismā'īl ibn Mihrān told us, saying: al-Ḥasan ibn 'Alī ibn Abī Ḥamzah told us, from his father and Wuhayb, from Abū Baṣīr, from Abū 'Abdillāh (peace be upon him) that he said: "When the Qā'im [القَائِم] emerges, there will be nothing between him and the Arabs and Quraysh except the sword. He will take nothing from them except by the sword. Why are they hastening the emergence of the Qā'im [القَائِم]? By Allāh, his clothing is nothing but coarse, and his food is nothing but rough barley, and he is nothing but the sword, and death is under the shadow of the sword."

22 - أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ سَعِيدٍ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ شَيْبَانَ، قَالَ: حَدَّثَنَا يُوسُفُ بْنُ كُلَيْبٍ، قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ عَلِيِّ بْنِ أَبِي حَمْزَةَ، عَنْ عَاصِمِ بْنِ حَمِيدٍ الْحَنَّاطِ، عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ، قَالَ:" سَمِعْتُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ (عَلَيْهِمَا السَّلَامُ) يَقُولُ: لَوْ قَدْ خَرَجَ قَائِمُ آلِ مُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) لَنَصَرَهُ اللهُ بِالْمَلَائِكَةِ الْمُسَوِّمِينَ وَالْمُرْدِفِينَ وَالْمُنْزَلِينَ وَالْكَرُوبِيِّينَ، يَكُونُ جِبْرَائِيلُ أَمَامَهُ، وَمِيكَائِيلُ عَنْ يَمِينِهِ، وَإِسْرَافِيلُ عَنْ يَسَارِهِ، وَالرُّعْبُ يَسِيرُ مَسِيرَةَ شَهْرٍ

22 - Aḥmad ibn Muḥammad ibn Sa'īd informed us, saying: Yaḥyā ibn Zakariyyā ibn Shaybān told us, saying: Yūsuf ibn Kulayb told us, saying: al-Ḥasan ibn 'Alī ibn Abī Ḥamzah told us, from 'Āṣim ibn Ḥamīd al-Ḥannāṭ, from Abū Ḥamzah al-Thumālī, who said: "I heard Abū Ja'far Muḥammad ibn 'Alī (peace be upon them both) saying: If the Qā'im [القَائِم] of the family of Muḥammad (peace be upon him and his family) were to emerge, Allāh would support him with the marked angels, the following angels, the descending angels, and the cherubim. Jibrā'īl would be in front of him, Mīkā'īl on his right, and Isrāfīl on his left, and terror would travel the distance of a month's journey."

الْإِرْشَادُ - الشَّيْخُ الْمُفِيدُ - ج ٢ - الصَّفْحَةُ ٣٨٣

فَرَوَى الْمُفَضَّلُ بْنُ عُمَرَ الْجُعْفِيُّ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عَلَيْهِ السَّلَامُ يَقُولُ: " إِذَا أَذِنَ اللهُ عَزَّ اسْمُهُ لِلْقَائِمِ فِي الْخُرُوجِ صَعِدَ الْمِنْبَرَ، فَدَعَا النَّاسَ إِلَى نَفْسِهِ، وَنَاشَدَهُمْ بِاللهِ، وَدَعَاهُمْ إِلَى حَقِّهِ، وَأَنْ يَسِيرَ فِيهِمْ بِسِيرَةِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَيَعْمَلُ فِيهِمْ بِعَمَلِهِ، فَيَبْعَثُ اللهُ جَلَّ جَلَالُهُ جِبْرَئِيلَ عَلَيْهِ السَّلَامُ حَتَّى يَأْتِيَهُ، فَيَنْزِلُ عَلَى الْحَطِيمِ يَقُولُ لَهُ: إِلَى أَيِّ شَيْءٍ تَدْعُو؟ فَيُخْبِرُهُ الْقَائِمُ عَلَيْهِ السَّلَامُ فَيَقُولُ جِبْرَئِيلُ: أَنَا أَوَّلُ مَنْ يُبَايِعُكَ، أَبْسِطْ يَدَكَ، فَيَمْسَحُ عَلَى يَدِهِ، وَقَدْ وَافَاهُ " ثَلَاثُمِائَةٍ (1) وَبِضْعَةَ عَشَرَ رَجُلًا فَيُبَايِعُوهُ، وَيُقِيمُ بِمَكَّةَ حَتَّى يَتِمَّ أَصْحَابُهُ عَشَرَةَ آلَافِ نَفْسٍ، ثُمَّ يَسِيرُ مِنْهَا إِلَى الْمَدِينَةِ (2).

Al-Irshād - Al-Shaykh al-Mufīd - Vol. 2 - Page 383

Al-Mufaḍḍal ibn 'Umar al-Ju'fī narrated, saying: I heard Abū 'Abdillāh (peace be upon him) saying: "When Allāh, exalted be His name, permits the Qā'im [القَائِم] to emerge, he will ascend the pulpit and call the people to himself, and he will adjure them by Allāh, and call them to his right, and that he will conduct himself among them according to the conduct of the Messenger of Allāh (peace be upon him and his family) and act among them according to his actions. Then Allāh, majestic is His glory, will send Jibrā'īl (peace be upon him) until he comes to him. He will descend upon al-Ḥaṭīm [a place near the Ka'ba] and say to him: 'To what do you call?' The Qā'im [القَائِم] (peace be upon him) will inform him, and Jibrā'īl will say: 'I am the first to pledge allegiance to you. Extend your hand.' Then he will wipe his hand, and three hundred and some ten men will have joined him and pledge allegiance to him. He will stay in Makkah until his companions reach ten thousand people, then he will proceed from there to Madīna."

وَرَوَى مُحَمَّدُ بْنُ عَجْلَانَ، عَنْ أَبِي عَبْدِ اللهِ عَلَيْهِ السَّلَامُ قَالَ: (إِذَا قَامَ الْقَائِمُ عَلَيْهِ السَّلَامُ دَعَا النَّاسَ إِلَى الْإِسْلَامِ جَدِيدًا، وَهَدَاهُمْ إِلَى أَمْرٍ قَدْ دَثَرَ فَضَلَّ عَنْهُ الْجُمْهُورُ، وَإِنَّمَا سُمِّيَ الْقَائِمُ مَهْدِيًّا لِأَنَّهُ يَهْدِي إِلَى أَمْرٍ قَدْ ضَلُّوا عَنْهُ، وَسُمِّيَ بِالْقَائِمِ لِقِيَامِهِ بِالْحَقِّ " (3).

Muḥammad ibn 'Ajlān narrated from Abū 'Abdillāh (peace be upon him) who said: "When the Qā'im [القَائِم] (peace be upon him) rises, he will call people to Islām anew, and guide them to a matter that has become obliterated and from which the majority has strayed. The Qā'im [القَائِم] was named Mahdī because he guides to a matter from which they have strayed, and he was named the Qā'im [القَائِم] because of his standing for the truth."

وَرَوَى عَبْدُ اللهِ بْنُ الْمُغِيرَةِ، عَنْ أَبِي عَبْدِ اللهِ عَلَيْهِ السَّلَامُ قَالَ: " إِذَا قَامَ الْقَائِمُ مِنْ آلِ مُحَمَّدٍ عَلَيْهِ السَّلَامُ أَقَامَ خَمْسَمِائَةٍ مِنْ قُرَيْشٍ فَضَرَبَ أَعْنَاقَهُمْ، ثُمَّ أَقَامَ خَمْسَمِائَةٍ فَضَرَبَ أَعْنَاقَهُمْ، ثُمَّ أَقَامَ خَمْسَمِائَةٍ أُخْرَى حَتَّى يَفْعَلَ ذَلِكَ سِتَّ مَرَّاتٍ " قُلْتُ: وَيَبْلُغُ عَدَدُ هَؤُلَاءِ هَذَا؟ قَالَ: " نَعَمْ، مِنْهُمْ وَمِنْ مَوَالِيهِمْ " (4).

'Abdullāh ibn al-Mughīrah narrated from Abū 'Abdillāh (peace be upon him) who said: "When the Qā'im [القَائِم] from the family of Muḥammad (peace be upon him) rises, he will bring forward five hundred from Quraysh and strike their necks, then he will bring forward another five hundred and strike their necks, then he will bring forward another five hundred until he does that six times." I said: "And their number reaches this?" He said: "Yes, from them and from their supporters."

وَرَوَى أَبُو بَصِيرٍ قَالَ: قَالَ أَبُو عَبْدِ اللهِ عَلَيْهِ السَّلَامُ: " إِذَا قَامَ الْقَائِمُ هَدَمَ الْمَسْجِدَ الْحَرَامَ حَتَّى يَرُدَّهُ إِلَى أَسَاسِهِ، وَحَوَّلَ الْمَقَامَ إِلَى الْمَوْضِعِ الَّذِي كَانَ فِيهِ، وَقَطَعَ أَيْدِيَ بَنِي شَيْبَةَ وَعَلَّقَهَا بِالْكَعْبَةِ،

Abū Baṣīr narrated, saying: Abū 'Abdillāh (peace be upon him) said: "When the Qā'im [القَائِم] rises, he will demolish the Sacred Mosque until he returns it to its foundation, and will move the Station [of Ibrāhīm] to the place where it was, and will cut off the hands of Banī Shaybah and hang them on the Ka'ba."

كَمَالُ الدِّينِ وَتَمَامُ النِّعْمَةِ - لِلشَّيْخِ الْجَلِيلِ الْأَقْدَمِ الصَّدُوقِ - ج ١ - الصَّفْحَةُ ٣٥٥

7 - وَحَدَّثَنَا مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ عِصَامٍ رَضِيَ اللهُ عَنْهُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَعْقُوبَ (الْكُلَيْنِيُّ) قَالَ: حَدَّثَنَا الْقَاسِمُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيٍّ الْقَزْوِينِيُّ (1) قَالَ: حَدَّثَنِي عَلِيُّ بْنُ إِسْمَاعِيلَ، عَنْ عَاصِمِ بْنِ حَمِيدٍ الْحَنَّاطِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ الثَّقَفِيِّ الطَّحَّانِ قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ عَلَيْهِمَا السَّلَامُ وَأَنَا أُرِيدُ أَنْ أَسْأَلَهُ عَنِ الْقَائِمِ مِنْ آلِ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَعَلَيْهِمْ، فَقَالَ لِي مُبْتَدِئًا: يَا مُحَمَّدَ بْنَ مُسْلِمٍ إِنَّ فِي الْقَائِمِ مِنْ آلِ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآلِهِ شَبَهًا مِنْ خَمْسَةٍ مِنَ الرُّسُلِ: يُونُسَ بْنِ مَتَّى، وَيُوسُفَ بْنِ يَعْقُوبَ، وَمُوسَى، وَعِيسَى، وَمُحَمَّدٍ، صَلَوَاتُ اللهِ عَلَيْهِمْ.:

Kamāl al-Dīn wa Tamām al-Ni'mah - by the venerable and most ancient Shaykh al-Ṣadūq - Vol. 1 - Page 355

7 - And Muḥammad ibn Muḥammad ibn 'Iṣām (may Allāh be pleased with him) told us, saying: Muḥammad ibn Ya'qūb (al-Kulaynī) told us, saying: al-Qāsim ibn al-'Alā' told us, saying: Ismā'īl ibn 'Alī al-Qazwīnī told us, saying: 'Alī ibn Ismā'īl told me, from 'Āṣim ibn Ḥamīd al-Ḥannāṭ, from Muḥammad ibn Muslim al-Thaqafī al-Ṭaḥḥān who said: I entered upon Abū Ja'far Muḥammad ibn 'Alī al-Bāqir (peace be upon them both) wanting to ask him about the Qā'im [القَائِم] from the family of Muḥammad (peace be upon him and them), and he said to me, beginning: "O Muḥammad ibn Muslim, in the Qā'im [القَائِم] from the family of Muḥammad (peace be upon him and his family) there is a resemblance to five of the messengers: Yūnus ibn Mattā, Yūsuf ibn Ya'qūb, Mūsā, 'Īsā, and Muḥammad, may Allāh's blessings be upon them."

وَهُنَاكَ غَيْرُ هَذِهِ الرِّوَايَاتِ الَّتِي يَتَّضِحُ لَكَ مِنْ خِلَالِهَا أَنَّ فِكْرَةَ الْقَائِمِ مِنْ آلِ مُحَمَّدٍ صَنِيعَةٌ رَافِضِيَّةٌ

And there are other narrations besides these from which it becomes clear to you that the idea of the Qā'im [القَائِم] from the family of Muḥammad is a Rāfiḍī [Shī'ite] fabrication.

Conclusion

The extensive analysis of the work attributed to al-Barbahārī reveals a troubling inconsistency in contemporary Salafī methodology regarding Islamic creed (ʿaqīda). While Salafīs position themselves as rigorous guardians of authentic Islamic doctrine and frequently criticise other groups for credal deviations, they simultaneously promote and disseminate *Sharḥ al-Sunna* despite its demonstrable problems.

This text suffers from questionable attribution, contains some unreliable narrations, employed an example of heterodox Shīʿite terminology, and lacks core theological positions that the historical al-Barbahārī consistently advocated. Most significantly, al-Albānī - whom many Salafīs revere as an authority - explicitly warned against al-Barbahārī's theological extremism and emphasized the critical importance of filtering weak narrations from matters of creed.

The promotion of this problematic work while maintaining harsh criticism of others for lesser credal issues exposes a fundamental double standard that undermines the very methodological principles Salafīs claim to champion. True adherence to returning to authentic sources requires applying consistent scholarly standards to all texts dealing with Islamic creed, regardless of their attributed authorship or popularity within one's own community.

This case serves as a crucial reminder that intellectual honesty and methodological consistency must take precedence over sectarian loyalty. If Salafīs genuinely seek to purify Islamic doctrine from inauthentic elements, they must subject their own promoted texts to the same rigorous scrutiny they apply to others. Only through such consistent application of critical analysis can the goal of preserving authentic Islamic creed be genuinely achieved.

End notes:

[i] "Sanad" refers to the chain of transmission or lineage of authorities in Islamic scholarship, particularly for hadith or other scholarly works.

[ii] The book being referred to is entitled: *Doctrinal Instruction in Early Islam: The Book of the Explanation of the Sunna by Ghulām Khalīl* (d. 275/888), By Maher Jarrar in collaboration with Sebastian Günther.
[iii] This is the controversial Ghulām Khalīl who actually authored Sharḥ as-Sunna that was ascribed to al-Barbahārī by later writers.
[iv] The audio recording is available here –

https://www.al-albany.com/audios/content/987/%D9%81%D9%8A-%D9%83%D8%AA%D8%A7%D8%A8-%D8%A7%D9%84%D8%B3%D9%86%D8%A9-%D9%84%D9%84%D8%A8%D8%B1%D8%A8%D9%87%D8%A7%D8%B1%D9%8A-%D9%82%D8%A7%D9%84-%D9%84%D9%83%D9%84-%D9%86%D8%A8%D9%8A-%D8%AD%D9%88%D8%B6-%D8%A5%D9%84%D8%A7-%D8%A7%D9%84%D9%86%D8%A8%D9%8A-%D8%B5%D8%A7%D9%84%D8%AD-%D9%81%D8%AD%D9%88%D8%B6%D9%87-%D8%B6%D8%B1%D8%B9-%D9%86%D8%A7%D9%82%D8%AA%D9%87-%D9%81%D9%85%D8%A7-%D8%AA%D8%B9%D9%84%D9%8A%D9%82%D9%83%D9%85

[v] See an article here entitled The Unreliability of Ibn Baṭṭa al-ʿUkbarī: Critical Analysis of a Source Frequently Cited in Contemporary Salafī Literature: https://www.darultahqiq.com/the-unreliability-of-ibn-ba%e1%b9%ad%e1%b9%ada-al-%ca%bfukbari-critical-analysis-of-a-source-frequently-cited-in-contemporary-salafi-literature/

[vi] **A note on ʿUthmān al-Dārimī and his exaggerations in affirming the Attributes [Ṣifāt] of Allāh:**

Al-Dhahabī said the following about ʿUthmān al-Dārimī in his Kitāb al-ʿUluw (p. 195):

وَفِي كِتَابه بحوث عَجِيبَة مَعَ المريسي يُبَالغ فِيهَا فِي الْإِثْبَات وَالسُّكُوت عَنْهَا أشبه بمنهج السّلف فِي الْقَدِيم والْحَدِيث

Meaning: "And in his book there are strange discussions with al-Marīsī in which he goes to great lengths in affirmation [ithbāt of the Sifat] and remaining silent about them is more in line with the methodology [manhaj] of the predecessors [salaf] in both ancient and modern times."

An example of al-Dārimī in his work against al-Marīsī known as Naqḍ ʿUthmān ibn Saʿīd ʿalā al-Marīsī (p. 458, see - https://app.turath.io/book/8680?page=430) is the following exaggeration:

وَلَوْ قَدْ شَاءَ لَاسْتَقَرَّ عَلَى ظَهْرِ بَعُوضَةٍ فَاسْتَقَلَّتْ بِهِ بِقُدْرَتِهِ وَلُطْفِ رُبُوبِيَّتِهِ، فَكَيْفَ عَلَى عَرْشٍ عَظِيمٍ أَكْبَرَ مِنَ السَّمَوَاتِ السَّبْعِ وَالْأَرَضِينَ السَّبْعِ٣؟ وَكَيْفَ يُنْكَرُ أَيُّهَا النفاج أَن عَرْشه يقلهُ٤ اوالعرش أَكْبَرَ مِنَ السَّمَوَاتِ السَّبْعِ وَالْأَرَضِينَ السَّبْعِ؟ وَلَوْ كَانَ الْعَرْشُ فِي السَّمَوَات وَالْأَرضين مَا وسعته وكلنه فَوْقَ السَّمَاءِ السَّابِعَةِ.

"And if He willed, He could settle on the back of a mosquito/gnat [baʿūḍa], and it would be able to bear Him by His power and the subtlety of His lordship [rubūbiyya]. So how much more so on a magnificent Throne that is larger than the seven heavens and the seven earths[3]? And how can you deny, O braggart, that His Throne bears Him[4] or that the Throne is larger than the seven heavens and the seven earths? And if the Throne were within the heavens and the earth, they would not contain it, but it is above the seventh heaven."

The above was also quoted by Ibn Taymiyya from al-Dārimī in his Bayān Talbīs al-Jahmiyya (3/243, see - https://app.turath.io/book/2864?page=1405).

The late Salafī editor known as Nāṣir al-Dīn al-Albānī (d. 1999) said the following in a footnote to al-Tankīl by ʿAbd al-Raḥmān al-Muʿallimī (2/572, fn. 1):

أقول :لا شك في حفظ الدارمي وإمامته في السنة، ولكن يبدو من كتابه »الرد على المريسي «أنه مغال في الإثبات فقد ذكر فيه ما عزاه الكوثري إليه من القعود والحركة والثقل ونحوه، وذلك مما لم يرد به حديث صحيح، وصفاته تعالى توقيفية فلا تثبت له صفة، بطريق اللزوم مثلا، كأن يقال :يلزم من ثبوت مجيئه تعالى ونزوله ثبوت الحركة، فان هذا إن صح بالنسبة للمخلوق، فالله ليس كمثله شيء فتأمل .ن

Meaning: I say: There is no doubt about al-Dārimī's memorization and his leadership in the Sunnah, but it appears from his book "The Refutation of al-Marīsī" that he is excessive in affirmation [ithbāt], for he mentioned in it what al-Kawtharī attributed to him regarding sitting, movement, weight, and the like. These are matters for which no authentic tradition [ḥadīth ṣaḥīḥ] has been reported. The attributes of the Exalted are established only by revelation [tawqīfiyya], so an attribute should not be affirmed for Him by way of necessary implication [luzūm], such as saying: The affirmation of His coming and descending necessitates the affirmation of movement. For even if this is valid with respect to creation, Allah is such that there is nothing like unto Him, so reflect carefully. N (meaning Nāṣir al-Dīn al-Albānī).

In a footnote to al-Dhahabī's Siyar Aʿlām al-Nubalāʾ (10/202), the following assessment was quoted from another Egyptian Salafī editor, Muḥammad Ḥāmid al-Fiqī (d. 1959):

وقال الشيخ محمد حامد الفقي :إنه أتى فيه ببعض ألفاظ دعاه إليها عنف الرد، وشدة الحرص على إثبات صفات الله وأسمائه التي كان يبالغ بشر المريسي وشيعته في نفيها، وكان الأولى والاحسن أن لا يأتي بها، وأن يقتصر على الثابت من الكتاب والسنة الصحيحة كمثل الجسم والمكان والحيز، فإنني لا أوافقه عليها، ولا أستجيز إطلاقها، لأنها لم تأت في كتاب الله ولا في سنة صحيحة.

Meaning: "And Shaykh Muḥammad Ḥāmid al-Fiqī said: He [al-Dārimī] used certain expressions that were driven by the harshness of refutation and extreme eagerness to affirm the attributes [ṣifāt] and names of Allah which Bishr al-Marīsī and his followers were exaggerating in negating. It would have been better and more appropriate not to use these expressions, and to restrict himself to what is established in the Book and authentic Sunna [al-sunnah al-ṣaḥīḥa], such as [terms like] body [jism], place [makān], and space [ḥayyiz]. I do not agree with him on these terms, nor do I permit their unrestricted use, because they have not come in the Book of Allah nor in any authentic Sunna."
[vii] Ibn Khuzayma (d. 311 AH) said in his Kitāb al-Tawḥīd (p. 84):

٦ – حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، قَالَ :أَخْبَرَنِي أَبِي قَالَ :ثنا الْمُثَنَّى بْنُ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَبِي أَيُّوبَ، وَهُوَ الْأَزْدِيُّ ،عَبْدُ الْمَلِكِ بْنُ مَالِكٍ الْمَرَاغِيُّ، عَنْ أَبِي هُرَيْرَةَ، رضي الله عنه، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ» :إِذَا قَاتَلَ أَحَدُكُمْ فَيَجْتَنِبِ الْوَجْهَ «فَإِنَّ اللَّهَ خَلَقَ آدَمَ عَلَى صُورَتِهِ

6 – Naṣr ibn 'Alī al-Jahḍamī narrated to us, saying: My father informed me, saying: al-Muthannā ibn Sa'īd narrated to us, from Qatādah, from Abū Ayyūb, who is al-Azdī 'Abd al-Malik ibn Mālik al-Marāghī, from Abū Hurayrah, may Allah be pleased with him, from the Messenger of Allah ﷺ who said: "When one of you fights, let him avoid the face, for Allah created Adam in His image [ṣūratihi]."

قَالَ أَبُو بَكْرٍ :تَوَهَّمَ بَعْضُ مَنْ لَمْ يَتَحَرَّ الْعِلْمَ أَنَّ قَوْلَهُ» :عَلَى صُورَتِهِ «يُرِيدُ صُورَةَ الرَّحْمَنِ عَزَّ رَبُّنَا وَجَلَّ عَنْ أَنْ يَكُونَ ،هَذَا مَعْنَى الْخَبَرِ، بَلْ مَعْنَى قَوْلِهِ» :خَلَقَ آدَمَ عَلَى صُورَتِهِ«، الْهَاءُ فِي هَذَا الْمَوْضِعِ كِنَايَةٌ عَنِ اسْمِ الْمَضْرُوبِ، وَالْمَشْتُومِ

،أَرَادَ ﷺ أَنَّ اللَّهَ خَلَقَ آدَمَ عَلَى صُورَةِ هَذَا الْمَضْرُوبِ، الَّذِي أَمَرَ الضَّارِبَ بِاجْتِنَابِ وَجْهِهِ بِالضَّرْبِ، وَالَّذِي قَبَّحَ وَجْهَهُ
،فَزَجَرَ ﷺ أَنْ يَقُولَ» :وَوَجْهَ مَنْ أَشْبَهَ وَجْهَكَ«، لِأَنَّ وَجْهَ آدَمَ شَبِيهُ وُجُوهِ بَنِيهِ

Abū Bakr (Ibn Khuzayma) said: "Some who have not carefully examined knowledge have imagined that his saying 'in His image [ṣūratihi]' means the image of the Most Merciful. Our Lord is far exalted above this being the meaning of the report. Rather, the meaning of his saying 'created Adam in his image [ṣūratihi]' is that the pronoun in this context refers to the name of the person who is struck and insulted. The Prophet ﷺ meant that Allah created Adam in the image [ṣūrah] of this person who was struck, whom he commanded the striker to avoid striking in the face, and whose face was insulted. The Prophet ﷺ forbade saying 'and the face of whoever resembles your face,' because Adam's face resembles the faces of his children.

فَإِذَا قَالَ الشَّاتِمُ لِبَعْضِ بَنِي آدَمَ :قَبَّحَ اللَّهُ وَجْهَكَ وَوَجْهَ مَنْ أَشْبَهَ وَجْهَكَ، كَانَ مُقَبِّحًا وَجْهَ آدَمَ صَلَوَاتُ اللَّهِ [٨٥] عَلَيْهِ وَسَلَامُهُ، الَّذِي وُجُوهُ بَنِيهِ شَبِيهَةٌ بِوَجْهِ أَبِيهِمْ، فَتَفَهَّمُوا رَحِمَكُمُ اللَّهُ مَعْنَى الْخَبَرِ، لَا تَغْلَطُوا وَلَا تَغَالَطُوا فَتَضِلُّوا عَنْ سَوَاءِ السَّبِيلِ، وَتَحْمِلُوا عَلَى الْقَوْلِ بِالتَّشْبِيهِ الَّذِي هُوَ ضَلَالٌ

So, if the insulter says to one of Adam's children: 'May Allah disfigure your face and the face of whoever resembles your face,' he would be disfiguring the face of Adam, may Allah's blessings and peace be upon him, whose children's faces resemble the face of their father. So understand, may Allah have mercy on you, the meaning of the report. Do not err or deceive yourselves, for you will stray from the right path and adopt the doctrine of anthropomorphism [tashbīh], which is misguidance."

Compiled by:

Abul Hasan Hussain Ahmed

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